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were such as justified a separation, but they were not of that aggravated description as to render such a measure indispensable. On Lady Noel's representation, I deemed a reconciliation with Lord Byron practicable, and felt most sincerely a wish to aid in effecting it.—There was not on Lady Noel's part any exaggeration of the facts; nor, so far as I could perceive, any determination to prevent a return to Lord Byron: certainly none was expressed when I spoke of a reconciliation. When you came to town in about a fortnight, or perhaps more, after my first interview with Lady Noel, I was for the first time informed by you of facts utterly unknown, as I have no doubt, to Sir Ralph and Lady Noel. On receiving this additional information my opinion was entirely changed: I considered a reconciliation impossible. I declared my opinion, and added, that if such an idea should be entertained, I could not, either professionally or otherwise, take any part towards effecting it. Believe me, very faithfully yours,

"STEPH. LUSHINGTON.
"Great George's-street, Jan. 31, 1830."

Dialogues on Natural and Revealed Religion; with a Preliminary Inquiry, an Appendix, containing Supplemental Discourses, and Notes and Illustrations. By the Rev. R. Morehead, D. D. F. R. S. E. Oliver and Boyd, Edinburgh; and Simpkin and Marshall, London.

THE best brief explanation of the nature of this work, is furnished by its author in the dedication to his friend Mr. Jeffrey, the late editor of the Edinburgh Review. Its subject matter is, he tells us, in one word, RELIGION, that inspiring theme, which in happier times was at the foundation of all that was elevated and pure, not only in morals but in the efforts of genius, and which, if it has seemed, for a season indeed, to be under a heavy eclipse, is again happily breaking forth into its genuine station, although it may still be travelling through clouds. To throw all the light that can be collected upon this highest of all inquiries, and to point out its bearings upon every other branch of knowledge, and on all human improvement, is Dr. Morehead's aim in the present work; and particularly to draw closer the connexion between philosophy and religion, and to shew to the men of genius and letters of the age, that they will never employ successfully their great gifts and acquirements, unless they surrender their souls to those impulses of piety, which, through all the different views of nature and of revelation, are the only sentiments congenial with the force of reason, and with the splendours of imagination. This design is carried into effect by means of a series of ten dialogues, between an amiable sceptic and two earnest believers; these are followed by discourses on such collateral topics of inquiry, as the constant agency of the Deity, our Saviour's character as an evidence of the divinity of his religion; and the discussion of such popular objections as the want of universality in divine revelation, the late introduction of Christianity into the world, and the like.—The whole being prefaced by a powerfully written and highly interesting "Preliminary Inquiry," into the grounds of belief in the existence of a Creator and moral governor of the universe, founded on the striking manifestations of intelligence and design which every where

crowd upon us; and a proof that what are called the principles of common sense, are neither more nor less than principles of natural theology. The manner in which these views coalesce with the great discoveries and saving truths of revelation, is then considered, and that heavenly teaching which was to rectify the will, and bring the warped affections of the heart into unison and co-operation with the natural principles of belief, is next developed.

Though the dialogue form, is not, in our opinion, the one most happily chosen for a work of this kind, the matter of the present is so valuable, that we willingly overlook any difference of opinion on a mere matter of taste, and cordially recommend the present volume, as the production of a man of clear, shrewd thought, expressed in terse and elegant language, upon a subject the most interesting and important that human beings are capable of investigating.

Encyclopaedia Britannica, Part I.—This is the seventh edition, stereotyped and published in parts, under the superintendance of Macvey Napier, the new editor of the Edinburgh Review. The able preliminary dissertations by Dugald Stewart, Playfair, Leslie, and Sir J. Mackintosh, need not to be celebrated by us. Great expense, has, we understand, been gone to in preparing the present edition, and it bids fair to be executed in a manner altogether worthy of so laborious and important a work.

The Rudiments of correct reading; consisting of Rules and Examples adapted to the capacity of children. By Alex. Adam.—Edinburgh, Oliver and Boyd.

This is the production of a practical teacher, drawn up and arranged with considerable judgment and skill, and well calculated both for teaching children to read, and for conveying simple, pleasing, and useful information, during that process.

PERIODICAL LITERATURE.

Foreign Quarterly Review, No. 10.* Treuttel and Würtz, London.

WE have been very much pleased with the literary ability displayed in the present number of this Review, it appears to be conducted by a person of very careful and elegant literary taste, and the various articles, if not distinguished by any particular vigour of thought, or energy of expression, are yet abounding with useful information, and as pieces of composition are, we think, generally more correct and graceful, than we meet with in any other periodical of the day.

The first article is an Essay on the present

* In our notice of the last Number of the Foreign Review, in which a comparison, in some respects, was instituted between it and the Foreign Quarterly, mention was made of the articles in each, to which the title of the French translation of Mr. Bentham's work on Jurisprudence, was appended. We find we have been misunderstood in what we said respecting these articles; it was not our intention to institute a comparison between the merits of the essays, which by no means admit of being compared, the paper in the Foreign Review being a criticism on Mr. Bentham's opinions, and that in the Foreign Quarterly, a biographical sketch of M. Dumont, the French translator of Mr. Bentham's book, which is attributed, and we believe justly, to Sir James Mackintosh. Our object merely was to object to what we consider a literary abuse very prevalent in the present day—that of estimating productions rather by the names of the authors to whom

state of the Netherlands, and it is undoubtedly a very masterly statistical paper. It is hardly possible to imagine a statement giving a more complete and satisfactory statistical account of the Netherlands, were all the documents certainly authentic, but in this respect we fear the paper will not be thought by cautious people, to be all that could be wished—some of the tables are without any authority affixed, others are admitted to be liable to doubt, and one we observe to be given on the authority of a publication from the pen of M. Cesar Moreau. We do not know whether this gentleman be more careful in his statements with respect to continental matters, than he is when he touches upon our Irish affairs, but if we are to estimate the authenticity of the table quoted in the Foreign Review, by the accuracy of the statements purporting to be information, which appear in his work on Ireland, our reliance upon it must be very small indeed. The population tables in this paper are very interesting, but we should have been as well satisfied, if the writer had not suffered his zeal to prove Mr. Sadler's views erroneous, to lead him a little out of his way. Some of our readers may perhaps not be aware, that the grand principle upon which Mr. Sadler finds his opposition to Malthus and his school, is this, that "the intensity of fecundity varies in an inverse ratio to the numbers on a given space," which means in plainer, and less concise terms, that the more dense the population becomes on a given space, the smaller will be the rate of increase in proportion to the numbers of that population.

We hope that the tables furnished by the reviewer, have been sought for more in the spirit of ascertaining the exact truth, than of proving his side of the population controversy.

We present our readers with one of the comparative tables, which will, we think, prove very interesting to those who take an interest in the subject to which it refers.

	Netherlands.	France.	Gt. Britain.
100 Births to 2807 Inhabitants.	3163 ..	3534	
100 Deaths to 3091 do.	4000 ..	5750	
100 Marriages to 1350 do.	13400 ..	15533	
100 to 468 Births,	426 ..	359	

It will be seen, that a given number of deaths bears a much smaller proportion to the number of inhabitants in Great Britain, than in either France or the Netherlands, the marriages are nearly equal in the three countries—the births fewest in England, and fewer in France than in the Netherlands. Had the reviewer taken in Ireland, he would have had the pleasure of finding out that we beat them all hollow, in the matter of births.

We cannot close our notice of this paper, without mention of the author's panegyric on political economy, and we give an extract from it, as affording both a curious view of the lofty notions which some persons entertain concerning

they are attributed, than by an honest examination of the productions themselves.

It has also been objected, that we have given to the Foreign Quarterly Review, a political character which it does not arrogate to itself; we called it whig, because we thought that in the political world, of which we have some little knowledge, though we do not chuse to discuss politics, it was so regarded: nor is it remarkable that we should have described the Foreign Quarterly, and the Foreign Review, as rival whig and tory publications, when it is known that the pages of the former are graced by the elegant compositions of Sir James Mackintosh, and those of the latter, enriched by the vigorous pen of Doctor Southey. At all events, holding ourselves, as we do, aloof from political discussion, it is impossible that we should have intended, by the political character which we gave these publications, to convey censure, or imputation of any kind.

this science, and a good specimen of the elegance of style which so frequently adorns this periodical.

"To make societies what they ought to be, a right understanding of the principles of political economy will do almost every thing, provided the end of that science, is, in its study, never lost sight of. When the science of wealth is considered merely in itself, and for itself, the world becomes a sort of mercantile speculation, and every thing is, as it were, materialized in a manner repulsive to elevated minds; but if we ascend the hill far enough to extend the limits of the horizon, a new prospect is opened to our view, and the importance of the science becomes the greater to us, when we see that the wealth which it teaches us how to produce and distribute, operates as the prevention and alleviation of human sufferings; as the antidote to the vices and crimes engendered by misery, and as the source from whence a constant supply of moral and intellectual culture may be drawn. Riches are thus changed from a stagnant pool, into a fountain of living water, whose stream flows in the same direction, and to the same point, as law or religion, of which political economy is the most powerful auxiliary, to make men live together in peace, and the indispensable ally in creating the greatest possible amount of happiness."

If political economy be indeed all this, which we confess we never knew before, its professors are much to blame for having presented it to us in such a dress, that we really have never been able to see the amiable features, which are here described with all a lover's enthusiasm.

We have been led into a greater length of observation than we contemplated, in speaking of the first article of this Review, and we must necessarily be very concise in what we say of the remainder.

The paper on "Rosetti's Dante," is ably and learnedly written, and will be very interesting to general readers, as presenting to them, a view of the political character and writings of Dante, the fame of whose mighty genius as a poet, stands more prominently before the world, than that which in his own day he derived from the treatise on monarchy.

The account of the travels of Doctors Spix and Martius, in Brazil, is a very interesting paper. These learned persons were sent out in the year 1817, by the king of Bavaria, to collect information concerning Brazil; and they have made a valuable addition to the stock of knowledge which Europeans formerly possessed, relating to that rich and magnificent country. The account given of the "Diamond District," which will be found extracted in this article of the Review, is one of particular interest. We believe Brazil has the credit of having first given us the potato, to the pernicious effects of which the Malthusians, the Emigrationists, and other benevolent persons, are wont to attribute the alarming evil of our redundant population.

It would appear, however, that the Brazilians in imparting to us a portion of their prolific machinery, have not at all abated of their own powers in that way. The following account beats Munster all to nothing. In 'Contendas,' the travellers say, "a woman of about fifty had two hundred and four living descendants; another, who at seventy, had married a husband of equal age, produced him three children at a birth, which all lived. It is com-

mon to see a mother of eight or ten children who is not more than twenty years of age!"

Such a paragraph as this, is enough to make a veritable Malthusian, absolutely frantic.

We were well pleased with the article on the "Medici Family," and the biographical account of "Bianca Cappello," Grand Duchess of Tuscany. While the reviewer admits the just title to honorable fame attached to the names of Leo X. and Lorenzo the magnificent, he deprecates the false glare of glory, which on no legitimate ground is associated with the name of their family. "But," says the reviewer, "we think we are doing a public service, by discouraging, to the extent of our humble means, the sickly feeling of admiration for titled worthlessness; and stripping vice of the eminence robe, that conceals its deformity."

We think so too, and we thank the reviewer for this service.

The article on the state of religion in China, is a very interesting paper. The estimated number of Christians at present in China, is stated to be 200,000.

In the next article, French Literature is brought on the carpet, in a review of the novels of Paul de Koch; and in the succeeding one, we are introduced to Spanish Literature, in a criticism on the life and writings of Jovenallos. Then there is a paper on "Gnosticism," a dark subject on which we dare not to venture, but content us with referring the curious to the Review itself. Next we have a paper on the English Court of Chancery; such an one, as we should be sorry to see any where, and more particularly in this Review, where such a subject seems to have no legitimate business.

The remarks upon Lord Eldon are as little creditable to the knowledge of the reviewer, as they are to his good feeling or good taste.

Besides the papers we have mentioned, there are articles on the "History of the Crusades," on "Jacotot's system of education," and on the "Sovereignty and final settlement of Greece;" and after these are six critical sketches of new foreign books, but of these we have not space to give any account.

We think, indeed, that this Periodical contains *too much*, even for a Quarterly Review; and it would, perhaps, be an improvement, if both its price, and the quantity of its contents, were curtailed.

FOREIGN LITERATURE.

To many of our readers it is not unknown that the minds of the French people, and of the Parisians in particular, have been lately much directed to metaphysical philosophy, by the lectures of M. Cousin. The ultramontane party had had the credit of silencing him for some time, but he regained at length the liberty of resuming, on the triumph of the liberal party. It is a curious fact, that there does not exist what can properly be called a French philosophy, for they always adopt the opinions of some of their neighbours: M. Cousin, for instance, is the advocate of Kant's philosophy, with improvements by himself.—Then there is M. Laromiguère, who is the representative of the Condillac opinions, founded chiefly upon Locke's, being the philosophy of the *senses*, the impressions upon which form the basis and materials of our knowledge. Those who profess this philosophy are accused by others of verging towards materialism; and indeed it cannot be denied

that, unintentionally, Locke served as a text book to the shallow sceptics of the 18th century, as well as to the shadowy and perplexing mazes of Berkeley. Voltaire is unceasing in his praise of Locke; and a M. Alletz has lately asserted, that he was one of the causes of the French Revolution. This M. Alletz has published a book of moral philosophy.

It may naturally be supposed that the *Huet* school is not without defenders, among churchmen particularly; the most famous, we believe, is Le Mennais, who follows the distinguished bishop above-mentioned, in forming a general scepticism of philosophy, to bring men to revelation and—church authority, as the only safe support on which they can depend. There exist also works of a *soi-disant* philosophy, which we are sorry to say still continues to sway many of the French, a cheerless, dark, undisguised materialism, the authors of which we would regret even to mention, but against whom an able champion has arisen in M. A. H. I. Valette, professor of philosophy at the college of St. Louis. It is cheering to add, that this gloomy madness prevails much less at present than it has done; and will, we trust, speedily disappear altogether.

Baron Cuvier is again lecturing at the Collège de France; the subject he has chosen for this year is the history of the natural sciences. In his first and second lectures, after having explained the motives which induced him this year to elucidate the history of natural science, M. Cuvier spoke of the utility of this branch of study. And tracing rapidly the progress of science from the earliest periods to our own days, he was led to distinguish three principal epochs: the *religious*, the *philosophical*, and the epoch of the *division of labour*, which may be termed the *scientific epoch*, properly so called.

The 1st epoch comprises the whole period during which science was shut up within the temples, and cultivated solely by priests, who made it a mystery to the vulgar, or presented it to them in an emblematic form.

The 2d epoch dates from the time when the sciences, whose germ had been found in Egypt, began, after a long interval, to be developed in Greece. From the moment of their regeneration they took a new direction, were entirely separated from religion, and were no longer cultivated by the priests, but by sages, who communicated the fruit of their researches without reserve or disguise. Then each of them embraced the whole circle of human knowledge, and the philosopher was at the same time a metaphysician, a moralist, a geometer, a naturalist, and a physician.

The 3d epoch was marked by the separation which took place between the different branches of science. Each division was cultivated by men who devoted themselves exclusively to it, with the whole energies of their minds; and, by this judicious distribution of labour, an unprecedented success was obtained.

Having thus marked the character of the three scientific epochs, the Professor returned to the first; and, with the view of determining its origin, he investigated the antiquity of human society: he showed that, notwithstanding the inconsiderable data which we possess on this subject, it is possible to obtain some satisfactory results, by relying at once on history and geology, whose evidences are mutually confirmative. Thus, whilst the traditions of all nations have preserved the remembrance of